





THE  
Lady's New-years Gift;  
OR,  
A D V I C E  
CLERICAL  
DAUGHTER.

Under these following Heads: viz.

*Religion,  
Husband,  
House and Fa-  
mily.*

*Servants,  
Behaviour and  
Conversation.*

*Friendship,  
Converse,  
Vanity and  
Affection,  
Pride,  
Dissipation,  
Dishonesty.*

The Third Edition Corrected by the Author.

London: Printed for Matt. Groombridge  
in Cheapside-Hall, and sold  
Retail by Mr. Churton-Croft, 1682.

THE  
DIVINE  
LICENCED.

---

Jan 9  
1687.

Rob. Midgley.

---

---

---

## ADVERTISEMENT.

This Book being sent to a Scrivener to be Copied out, the Scrivener surreptitiously took another Copy of it for himself, and disposing it to a Person that knew not what to do with it, and ignorant of its worth, he sold it us: We getting a Licence for it, as a Book of an unknown Author, put it to the Press; but finding such a multitude of Faults in it, as hath made us ashamed and troubled that so excellent a Piece (according to the Universal Judgment) should be so mangled and abus'd, we have made all the haste we could to get the Original Manuscript it self, which the said Person had, and Printed this new Edition. The Reader shall know this right Copy from the other by the Engraved Figure before the Title.

Matthew Gillyflower.  
James Partridge.



THE LADY'S  
New-Years GIFT

OR,  
**ADVICE**  
TO A  
**DAUGHTER.**

**INTRODUCTION.**  
To  
*Dear Daughter,*

I find, that even our most  
pleasing Thoughts will  
be unquiet; they will be in

B motion,

9 *Advice to a Daughter.*

motion ; and the *Mind* can have no rest whilst it is poss'd by a darling *Passion*. You are at present the chief Object of my *Care*, as well as of my *Kindness*, which sometimes throweth me into *Visions* of your being happy in the *World*, that are better suited to my partial *Wishes*, than to my reasonable *Hopes* for you. At other times, when my *Fears* prevail, I shrink as if I were struck at the prospect of *Danger*, to which a young *Woman* must be expos'd. By how much the more *Lively*, so much the more *Liable* you are to be hurt ; as the finest *Plants* are soonest nipp'd by the *Frost*. Whilst you are playing

## INTRODUCTION. 3

ing full of Innocence, the Spiteful World will bite, except you are guarded by your *Caution*. Want of *Care* therefore, my dear Child, is never to be excus'd; since, as to this World, it hath the same effect as want of *Vertue*. Such an early sprouting Wit requireth to be so much the more sheltred by some *Rules*, like something strew'd on tender Flowers to preserye them from being blasted. You must take it well to be prun'd by so kind a Hand as that of a *Father*. There may be some bitterness in meer Obedience: The natural Love of *Liberty* may help to make the Commands of a Parent harder to go

B 2 down.

4 Advice to a Daughter.

down. Some inward resistance there will be, where Power and not Choice maketh us move; but when a Father layeth aside his Authority, and persuadeth only by his Kindness, you will never answer it to Good Nature, if it hath not weight with you.

A great part of what is said in the following Discourse may be above the present growth of your Understanding; but that becoming every day taller, will in a little time reach up to it, so as to make it easie to you. I am willing to begin with you before your Mind is quite form'd, that being the time in which it is most capable.

## INTRODUCTION.

able of receiving a Colour  
that will last when it is mix'd  
with it. Few things are well  
learnt, but by early *Precepts* :  
Those well infus'd, make  
them *Natural* ; and we are  
never sure of retaining what  
is valuable, till by a continu-  
al *Habit* we have made it a  
Piece of us. *brushing*

Whether my Skill can draw  
the Picture of a fine Wo-  
man, may be a Question ;  
but it can be none, That I  
have drawn that of a kind  
*Father* : If you will take an  
exact Copy, I will so far pre-  
sume upon my Workmanship,  
as to undertake you shall not  
make an ill *Figure*, Give  
me so much Credit as to try,  
and I am sure that neither

6 Advice to a Daughter.  
your Wishes nor mine shall  
be disappointed.

---

## RELIGION.

The first thing to be considered, is *Religion*: It must be the chief Object of your Thoughts, since it would be a vain thing to direct your *Behaviour* in the World, and forget that which you are to have towards him who made it. In a strict sense, it is the only thing necessary: you must take it into your *Mind*, and thence throw it into your *Heart*, where you are to embrace it so.

so close, as never to lose the *Possession* of it. But then it is necessary to distinguish between the Reality and the Pretence. *Religion* doth not consist in believing the Legend of the *Nursery*, where Children with their *Milk* are fed with the Tales of *Witches*, *Hobgoblins*, *Prophecies*, and *Miracles*. We suck in so greedily these early *Mistakes*, that our riper Understanding hath much ado to cleanse our *Minds* from this kind of *Trash*: The Stories are so entertaining, that we do not only believe them, but relate them; which makes the discovery of the *Truth* somewhat grievous, when it makes us lose such a Field

### 3 Advice to a Daughter.

of Impertinence, where we might have diverted our selves, besides the shame thrown upon us for having ever receiv'd them. This is making the *World a Feast*, and imputing to God Almighty, That the Province he assigneth to the Devil, is to play at *Blind-mans-buff*, and shew Tricks with Mankind; and is so far from being *Religion*, that it is not *Sense*; and hath right only to be call'd that kind of *Devotion*, of which, *Ignorance* is the undoubted *Mother*, without competition or dispute. These Mistakes are therefore to be left off with your Hanging-sleeves; and you ought to be as much out of countenance

nance to be found with them about you, as to be seen playing with Babies, at an *Age* when other things are expected from you.

The next thing to be observ'd to you, is, That Religion doth as little consist in loud Answers and devout Convulsions at Church, or Praying in an extraordinary manner. Some Ladies are so extreme stirring at Church, one would swear the *Warm* in their *Conscience* made them so unquiet. Others will have such a Divided Face between a *Devout Goggle* and an *Inviting Glance*, that the unnatural Mixture maketh even their *best Looks* to be at that time *ridiculous*. These

10 *Advice to a Daughter.*

affected Appearances are ever suspected, like very strong Perfumes, which are generally thought no very good Symptoms in those that make use of them. Let your earnestness therefore be reserv'd for your *Closet*, where you may have God Almighty to your self: In *Publick* be still and calm, neither indecently *Careleſs*, or *Affected* in the other Extream.

It is not true Devotion, to put on an angry *Zeal* against those who may be of a differing Persuasion. *Par-tiality* to our selves makes us often mistake it for a *Duty*, to fall hard upon others in that case; and being push'd on with *Self-conceit*,

we

## RELIGION. II

we strike without mercy, believing that the *Wounds* we give are *Meritorious*, and that we are fighting God Almighty's *Quarrel*; when the truth is, we are only setting out our selves. Our *Devotion* too often breaketh out into that *Shape* which most agreeth with our particular *Temper*. The *Cholerick* grow into a hardened Severity against all who dissent from them, snatch at all the Texts of Scripture that suit with their *Complexion*; and because God's Wrath was some time kindled, they conclude, That *Anger* is a Divine Virtue; and are so far from imagining that their ill-natur'd *Zeal* requireth an *Apology*, that they

they value themselves upon it, & triumph in it. *Others*, whose Nature is more Credulous than ordinary, admit no Bounds or Measures to it ; they grow as proud of extending their *Faith*, as Princes are of enlarging their *Dominions* ; not considering, that our *Faith*, like our Stomach, is capable of being over-charg'd ; and that as the Last is destroy'd by taking in more than it can digest, so our *Reason* may be extinguish'd by oppressing it with the weight of too many strange things ; especially if we are forbidden to chew what we are command-ed to swallow. The *Melancholy* and the *Sullen* are apt to place a great part of their *Religion*

*Religion* in Dejected and Ill-humour'd Looks, putting on an unsociable Face, and declaiming against the Innocent Entertainments of *Life*, with as much sharpness as they could bestow upon the greatest *Crimes*. This generally is only a *Vizard*, there is seldom any thing real in it. No other thing is the better for being *Sowre*; and it would be hard that *Religion* should be so, which is the best of things. In the mean time it may be said with truth, That this *surly* kind of *Devotion* hath perhaps done little less hurt in the World, by frightening, than the most scandalous *Examples* have done by infecting it.

and

Having

Having told you, in these few Instances, to which many more might have been added, what is not true *Religion*; it is time to describe to you, what is so. The ordinary *Definitions* are no more like it, than the common Sign-posts are like the Princes they would represent; the unskilful *Dawbers* in all Ages have generally laid on such ill *Colours*, and drawn such harsh *Lines*, that the Beauty of it is not easily to be discover'd: They have put in all the forbidding Features that can be thought of; and in the first place, have made it an irreconcileable Enemy to *Nature*; when, in reality, they are not only *Friends*,  
but

but Twins, born together at the same time ; and it is doing violence to them both, to go about to have them separated. Nothing is so kind and so inviting as true and *unsophisticated Religion* : In stead of imposing unnecessary Burdens upon our *Nature*, it easeth us of the greater weight of our *Passions* and *Mistakes* : In stead of subduing us with *Rigour*, it redeemeth us from the *Slavery* we are in too our selves, who are the most severe Masters, whilst we are under the *Usurpation* of our *Appetites* let loose and unrestrain'd.

*Religion* is a chearful thing, so far from being always at

*Cuffes*

*Cuffs with Good Humour*, that it is inseparably united to it. Nothing unpleasant belongs to it, though the *Spiritual Cooks* have done their unskilful part to give an ill *Relish* to it. A wise Epicure would be *Religious* for the sake of *Pleasure* : Good Sense is the Foundation of both ; and he is a *Bungler* who aimeth at true *Luxury*, but where they are joyn'd.

*Religion* is exalted *Reason*, refin'd and sifted from the grosser parts of it : It dwelleth in the upper Region of the *Mind*, where there are no *Clouds* or *Mists* to darken or offend it : It is both the Foundation and the Crown of all Vertues : it is *Morality*,

Morality improv'd and rais'd to its height, by being carried nearer *Heaven*, the only place where Perfection resideth. It cleanseth the *Understanding*, and brusheth off the Earth that hangeth about our *Souls*. It doth not want the *Hopes* and the *Terrors* which are made use of to support it; neither ought it to descend to the borrowing any Argument out of it self, since there we may find every thing that should invite us. If we were to be hired to *Religion*, it is able to out-bid the corrupted World, with all it can offer to us, being so much the *Richer* of the too in every thing where *Reason* is admitted.

18 *Advice to a Daughter.*

ted to be Judge of the Value. Since this is so, it is worth your pains to make *Religion* your choice, and not make use of it only as a *Refuge*.

There are Ladies, who finding by the too visible decay of their good Looks, that they can shine no more by that *Light*, put on the *Vair* of an affected Devotion, to keep up some kind of Figure in the World; they take Sanctuary in the *Church*, where they are pursued by growing *Contempt*, which will not be stopt, but followeth them to the *Altar*: such late penitence is only a disguise for the tormenting grief of being no more handsome. That is the killing thought which draweth

eth the sighs and tears, that appear outwardly to be applied to a better end.

There are many who have and *Agnish Devotion*, Hot and Cold Fits, long Intermissions, and violent Raptures ; this unevenness is by all means to be avoided : let your method be a steady course of good *Life*, that may run like a smooth Stream, and be a perpetual Spring to furnish to the continued *Exercise* of *Vertue*. Your *Devotion* may be earnest, but it must be unconstrained ; and like other Duties, you must make it your *Pleasure* too, or else it will have but very little efficacy. By this *Rule* you may best judge of your own Heart ;

Heart. Whilst these *Duties* are *Joy*, it is an Evidence of their being sincere ; but when they are a *Penance*, it is a sign that your *Nature* maketh some resistance ; and whilst that lasteth, you can never be entirely secure of your self.

If you are often unquiet, and too nearly touch'd by the cross *Accidents* of *Life*, your *Devotion* is not of the right *Standard*, there is too much *Alloy* in it. That which is right and unmixt, taketh away the *Sting* of every thing that would trouble you : It is like a healing *Balm*, that extinguisheth the sharpness of the *Blood* ; so this softneth and dissolveth the *Anguish* of the

the Mind. A devout Mind hath this Privilege, of being free from *Passion*, as some Climates are from all manner of venomous kind of Creatures; it will raise you above the little *Vexations* to which others for want of it, will be expos'd, and will bring you to a *Temper*, not of stupid *Indifference*, but of such a wise *Resignation*, that you may live in the *World*, so as it may hang about you like a loose Garment, and not tied too close to you.

Take heed of running into that common *Error*, of applying God's Judgments upon particular Occasions. Our Weights and Measures are not competent to make the Distribution

tribution either of his *Mercy* or his *Justice*: He hath thrown a Veil over these things, which makes it not only an *Impertinence*, but a kind of *Sacrilege*, for us to give Sentence in them without his *Commission*.

As to your particular *Faith*, keep to the *Religion* that is grown up with you, both as it is the best in it self, and that the reason of staying in it upon that Ground is somewhat stronger for your *Sex*, than it will perhaps be allow'd to be for ours; in respect that the Voluminous Enquiries into the *Truth*, by Reading, are less expected from you. The *Best of Books* will be direction enough to you not

not to change ; and whilst you are fix'd and sufficiently confirm'd in your own *Mind*, you'l do best to keep vain *Doubts* and *Scraples* at such a distance, that they may give you no disquiet. Let me recommend to you a Method of being rightly inform'd, which can never fail : it is in short this : Get *Understanding*, and practise *Virtue* ; and if you are so *Blessed* as to have these for your *Share*, it is not surer that there is a *God*, than it is, that by him all *Necessary Truths* will be revealed to you.

AND THE LOVING MINDS THAT SO  
FOND AND TRUE TO YOU ARE,  
From *WILLIAM H* **HUSBAND.**

Advice to a Daughter. 1701

THE FIRST PART.

Now that you are come to the Age of

marriage, **HU S B A N D**, is now

next to your **husband** in importance.

**T**HAT which challengeth the next place in your Thoughts, or is, How to live with a **Husband**? And though that is so large a Word, that few **Rules** can be fixed to it, which are unchangeable, the **Methods** being as various as the several **Tempers** of Men to which they must be suited; yet I cannot omit some **General Observations**, which, with the help of your own, may the better direct you in the part of your Life upon which your **Happiness** most dependeth.

It is one of the Disadvantages belonging to your Sex, that young Women are seldom permitted to make their own *Choice*; their Friends Care and Experience are thought safer Guides to them, than their own *Fancies*; and their *Modesty* often forbiddeth them to refuse when their Parents recommend, though their *inward Consent* may not entirely go along with it: In this case there remaineth nothing for them to do, but to endeavour to make that easier which falleth to their *Lot*, and by a wise use of every thing they may dislike in a *Husband*, turn that by degrees to be very supportable,

C which



is partial on your side: She  
hath made you such large  
*Amends* by other Advantages,  
for the seeming Injustice of  
the first Distribution, that  
the Right of Complaining is  
come over to our Sex; you  
have it in your power not  
only to free your selves, but  
to subdue your Masters, and  
without violence throw both  
their Natural and Legal Authori-  
ty at your Feet. We are  
made of differing Tempers,  
that our Defects might be  
mutually supplied: Your Sex  
wanteth our Reason, for your  
Complaint, and our Strength for  
your Protection: Ours wanteth  
your Gentleness to soften,  
and to entertain us. The  
first part of our Life is a good-  
C 2 deal

deal of it subjected to you in the *Nursery*, where you Reign without Competition, and by that means have the advantage of giving the first *Impressions*; afterwards you have stronger Influences, which, well manag'd, have more force in your behalf, than all our *Priviledges* and *Jurisdictions* can pretend to have against you. You have more strength in your *Looks*, than we have in our *Laws*; and more power by your *Tears*, than we have by our *Arguments*.

It is true, that the *Laws* of *Marriage*, run in a harsher style towards your Sex. *Obey* is an ungentle word, and less easy to be digested, by making

King such an unkind distinction in the Words of Contract, and is very unsuitable to the excess of Good Manners, that generally goes before it; besides, the *universality* of the Rule seemeth to be a *Grievance*, and it appeareth reasonable, that there might be an *Exemption* for extraordinary Women, from ordinary Rules, to take away the just Exception that lieth against the false measure of general *Equality*: it may be alledged by the *Council* retained by your Sex, as there is in all other Laws, an *Appeal* from the *Letter to Equity* in Cases that require it, It is as reasonable, that some *Court* of a larger *Jurisdiction* might

be created, where some Wives might resort and plead, *especially*, and in such Instances, where Nature is so kind, as to raise them above the *level* of their own Sex, that they might have *Relief*, and obtain a *Mitigation* in their own particular, of a Sentence which was given generally against *Woman-kind*.

The causes of *Separation* are now so very course, that few are *confident* enough to buy their *Liberty* at the price of having their *Modesty* so exposed, and for *disparity* of *Minds*, which above all other things requireth a *Remedy*, the *Laws* have made no *provision*; so little resolv'd are numbers of *Men*, by whom

whom they are compell'd. This, and a great deal more might be said to give a colour to this Complaint; but the Answer is, in short, That the *Institution of Marriage* is too sacred to admit of a *Liberty of Objection* to it; that the Supposition of your being the weaker Sex, having without all doubt a good Foundation, maketh it reasonable to subject it to the *Masculine Dominion*; that no Rule can be so perfect, as not to admit some *Exceptions*; but the Law presumeth there would be so few found in this Case, who would have a sufficient Right to such a Privilege, that it is safer some *Injustice* should be committed

at in a very few Instances, than to break into an Establishment, upon which the Order of Humane Society doth so much depend. You are therefore to make the best of what is *settled* by *Law* and Custom, and not vainly imagine, that it will be *changed* for your sake. But that you may not be discouraged, as if you lay under the weight of an *incurable Grievance*, you are to know, that by a *wise* and *dexterous* Conduct, it will be in your power to *relieve* your self from any thing that looketh like a *disadvantage* in it. For your better direction, I will give a hint of the most ordinary *Causes* of *Dissatisfaction* between Man and

and Wife, that you may be able by such a *Warning* to live so upon your *Guard*, that when you shall be married, you may know how to *cure* your Husband's *Mistakes*, and to *prevent* your own.

First then, you are to consider, you live in a time which hath rendred some kind of *Fraulties* so habitual, that they lay claim to large *Grains* of *Allowance*. The World in this is somewhat unequal, and our Sex seemeth to play the *Tyrant*, in distinguishing *partiality* for our selves, by making that in the utmost degree *Criminal* in the *Woman*, which in a *Man* passeth under a much gentler *Censure*.

The Root  
C 5 and

and Excuse of this Injustice  
as the Preservation of Families  
from any Mistake that may  
bring a Blemish to them :  
And whilst the *Point of Honour*  
continues to be so plac'd,  
it seems unavoidable to give  
your Sex the greater share of  
the Penalty. But if in this  
it lieth under any Disadvan-  
tage, you are more than re-  
compensed, by having the  
Honour of Families in your  
keeping. The Consideration  
so great a Trust must give  
you, maketh full amends ;  
and this Power the World  
hath lodg'd in you, can hard-  
ly fail to restrain the Seve-  
rity of an ill Husband, and  
to improve the Kindness and  
Esteem of a good one. This  
being

being so, remember, That  
next to the danger of com-  
mitting the Fault your self,  
the greatest is that of seeing it  
in your Husband. Do not  
seem to look or hear that  
way: If he is a Man of  
Sense, he will reclaim him-  
self; the Folly of it, is of  
it self sufficient to curre him:  
If he is not so, he will be  
provok'd, but not reform'd.  
To expostulate in these Cases,  
looketh like Declaring War,  
and preparing for Reprisals;  
which to a ~~young~~ Husband  
would be a dangerous Re-  
flexion. Besides, it is so course  
a Reason which will be af-  
fisn'd for a Lady's too great  
Warmth upon such an occa-  
sion; that Modesty no less than  
Pru-

Prudence ought to restrain her ; since such an undecent Complaint makes a Wife much more ridiculous, than the Injury that provoketh her to it. But it is yet worse, and more unskilful, to *blaze* it in the World, expecting it should rise up in Arms to take her part : Whereas she will find, it can have no other Effect, than that she will be served up in all Companies, as the *reigning* *Feast*, at that time ; and will continue to be the common Entertainment, till she is rescu'd by some *newer* *Folly*, that cometh upon the Stage, and driveth her away from it. The Impertinence of such Methods is so plain, that it doth not deserve

deserve the Pains of being laid open. Be assur'd, that in these Cases your *Discretion* and *Silence* will be the most *prevailing Reproof*; and an *affected Ignorance*, which is seldom a *Vertue*, is a great one here: And when your *Husband* seeth how unwilling you are to be uneasy, there is no stronger Argument to perswade him not to be unjust to you. Besides, it will naturally make him more *yielding* in other things: And whether it be to *cover* or *redeem* his *Offence*, you may have the good Effect of it whilst it lasteth, and all that while have the most reasonable Ground that can be, of presuming, such a Behaviour at last

last will intirely convert him. There is nothing so glorious to a Wife, as a Victory so gain'd: A Man so reclaim'd, is forever after subjecked to her Vetoates; and her bearing for a time, is more than rewarded by a Triumph that will continue as long as her life.

The next thing I will suppose, is, That your Husband may love Wine more than is convenient. It will be granted, That though there are Wives of a deeper dye, there are none that have greater deformity than this, when it is not restrain'd: But with all this, the same Custom which is the more to be lamented for its being so general, should make it less easie.

easy to every one in particular who is to suffer by the Effects of it : So that in the first place, it will be no new thing if you should have a Drunkard for your Husband, and there is by too frequent Examples evidence enough, that such a thing may happen; and yet a Wife may live too without being miserable. Self-love dictates aggravating words to every thing we feel; Ruine and Misery are the Terms we apply to whatever we do not like, forgetting the Mixture allotted to us by the Condition of Humane Life, by which it is not intended we should be quite exempt from trouble. It is fair, if we can escape such

such a Degree of it as would oppress us, and enjoy so much of the pleasant part as may lessen the ill taste of such things as are unwelcome to us. Every thing hath two Sides, and for our own ease we ought to direct our Thoughts to that which must be least liable to exception. To fall upon the *worst side* of a *Drunkard*, giveth so unpleasant a Prospect, that it is not possible to dwell upon it. Let us pass then to the more *favorable part*, as far as a *Wife* is concern'd in it. I am tempted to say (if the Irregularity of the Expression could in strictness be justified) That a *Wife* is to thank God her *Husband* hath *Faults.*

*Faults.* Mark the seeming Paradox, my Dear, for your own Instruction, it being intended no further. A *Husband* without *Faults* is a dangerous Observer; he hath an Eye so piercing, and seeth every thing so plain, that it is expos'd to his full Censure; and though I will not doubt but that your *Vertue* will disappoint the sharpest Enquiries; yet few Women can bear the having all they say or do represented in the clear Glass of an Understanding without *Faults*. Nothing softneth the Arrogance of our *Nature*, like a Mixture of some *Frailities*; it is by them we are best told, that we must not strike too hard upon others, because we

our

our selves do so often deserve Blows: They pull our Rage by the Sleeve, and whisper Gentleness to us in our Censures, even when they are rightly applied. The *Faults and Pessons of Husbands* bring them down to you, and make them content to live upon less unequal Terms, than Faultless Men would be willing to stoop to; so haughty is Mankind till humbled by common Weaknesses and Defects, which in our corrupted State contribute more towards the reconciling us to one another, than all the Precepts of the Philosophers and Divines; so that where the Errors of our Nature make amends

amends for the *Disadvantages* of yours, it is more your part to make use of the *Benefits*, than to quarrel at the *Fault*.

Thus in case a *drunken Husband* should fall to your share, if you will be *wise* and *patient*, his *Wine* shall be of your side; it will throw a *Veil* over your *Mistakes*, it will set out and improve every thing you do, that he is pleased with. Others will like him less, and by that means he may perhaps like you the more, when after having dined too well, he is received at home without a *Storm*, or so much as a *reproachful Look*, the *Wine* will naturally work out all in *Kindness*, which a *Wife*

a *Wife* must encourage, let it be wrapped up in never so much Impertinence: On the other side, it would boil up into *Rage*, if the mistaken *Wife* should treat him roughly, like a certain thing called a *kind Shrew*, than which the World, with all its Plenty, cannot shew a more Senceless, Ill-bred, forbidding Creature. Consider, that where the Man will give such frequent Interruptions of the use of his *Reason*, the *Wife* insensibly getteth a Right of *Governing* in the Vacancy, and that raiseth her *Character* and *Credit* in the Family, to a higher pitch than perhaps could be done under a ~~so~~ *Husband*, who never putteth

THE S E C O N D B A I L

teth your self into an Incapa-  
city of holding the Reins. If  
these are not *wise Consolati-  
ons*, at least they are *Reme-  
dies* to some Degree: They  
cannot make *Drunkenness* a  
*Vertue*, nor a *Husband* gi-  
ven to it a *Felicity*; but you  
will do your self no ill of-  
fice in the endeavouring, by  
these means, to make the best  
of such a *Lot*, in case it should  
happen to be yours, and by  
the help of a wise Observati-  
on, to make that very suppor-  
table, which would otherwise  
be a *Load* that would oppress  
you.

The next Case I will put  
is, That your *Husband* may  
be *Cholerick* or *Ill-humour'd*.  
To this it may be said, That  
*passionate*

46 *Advice to a Daughter.*

Passionate Men generally make amends at the Foot of the Account: such a Man, if he is angry one day without any Sense, will the next day be as kind without any Reason; so that by marking how the *Wheels* of such a Man's Head use to move, you may easily bring over all his Passions to your Party; in stead of being struck down by his Thunder, you shall direct it where and upon whom you shall think it best applied. Thus are the strongest Passions turn'd to the best Remedies; but then there must be *Art* in it, and a skilful Hand, else the least bungling maketh it mortal. There is a great deal of nice Care required.

quired to deal with a Man  
of this Complexion; Choler  
proceedeth from Pride, and  
maketh a Man so partial to  
himself, that he swelleth a-  
gainst Contradiction; and  
thinketh he is lessened if he  
is opposed; you must in this  
Case take heed of increasing  
the Storm by an *unwary Word*,  
or *kindling the Fire* whilst  
the Wind is in a Corner  
which may blow it in your  
Face: You are dexterously  
to yield every thing till he  
beginneth to cool, and then  
by slow degrees you may  
rise and gain upon him:  
Your *Generosity*, well timed,  
will, like a Charm, dispel  
his Anger ill placed; a *kind*  
*Smile* will reclaim, when a  
shill

shriill pettish Answer would provoke him ; rather than fail upon such occasions, when other Remedies are too weak, a little Flattery may be admitted, which by being necessary, will cease to be Criminal : If *III-Humour* and *Sullenness*, and not open and sudden Heat is his Disease, there is a way of treating that too, so as to make it a Grievance to be endured : In order to it, you are first to know, that naturally good Sence hath a mixture of *surly* in't ; and there being so much folly in the World, and for the most part so triumphant, it giveth frequent Temptations to raise the Spleen of Men who think right ; therefore that which

which may generally be call'd *ill Humour*, is not always a Fault; it becometh one, when either it is wrong applied, or that it is continued too long, when it is not so: For this Reason, you must not too hastily fix an ill name upon that which may perhaps not deserve it; and though the Case should be, that your Husband might too sowlly resent any thing he disliket, it may so happen, that more Blame may belong to your Mistake, than to his *ill Humour*. If a Husband behaveth himself sometimes with an *Indifference* that a Wife may think offensive, she is in the wrong to put the worst cause upon it, *if*

50 *Advice to a Daughter.*

if by any means it will admit a better. Some Wives will call it his *Humour*, if their Husbands change their *Style* from that which they used whilst they made their first Addresses to them : Others will allow no *intermission* or *abatement* in the Expressions of Kindness to them, nor enough distinguishing Times, and forgetting that it is impossible for Men to keep themselves up all their Lives to the height of some *extravagant Moments*. A Man may at some times be less careful in little things, without any cold or disobliging Reasons for it ; as a Wife may be too exacting in smaller matters, without drawing upon herself

self the Inference of being *unkind*: And if your *Husband* should be really *sullen*, and have such frequent Fits, as might take away the *Excuse* of it, it concerneth you to have an Eye prepared to discern the first Appearances of *Cloudy Weather*, and to watch when the *Fit* goeth off, which seldom lasteth long if it is let alone; but whilst the *Mind* is sore, every thing galleth it, and that maketh it necessary to let the *Black Humour* begin to spend it self, before you begin to come in and venture to undertake it.

If in the *Lottery* of the *World* you should draw a *Covetous Husband*, I confess it

52 *Advice to a Daughter.*

will not make you proud of your good Luck; yet even such a one may be endured too, though there are few Passions more untractable than that of *Avarice*. You must first take care that your *Definition of Avarice* may not be a Mistake; you are to examine every Circumstance of your Husband's Fortune, and weigh the Reason of every thing you expect from him before you have right to pronounce that Sentence: The Complaint is now so generally against all Husbands, that it giveth great suspicion of its being often ill-grounded; it is impossible they should all deserve that Censure, and therefore it is certain,

tain, that it is many times misapplyed: he that *spareth* in every thing is an *inexcusable Niggard*, he that *spareth* in nothing is as *inexcusable* a *Madman*; the *mean* is, to *spare* in what is least necessary, to lay out more liberally in what is most required in our several circumstances; yet this will not always satisfie, there are *Wives* who are impatient of the *Rules* of *Oeconomy*, and are apt to call their *Husbands* *Kindness* in question, if any other measure is put to their expence than that of their own *Fancy*; be sure to avoid this dangerous *Errour*, such a partiality to your *Self*, which is so offensive to an *understanding Man*, that he will

very ill bear a *Wife's* giving her self such an injurious preference to all the *Family*, and whatever belongeth to it : But to admit the worst, and that your *Husband* is really a *Close-banded Wretch*, you must in this, as in other Cases, endeavour to make it less afflicting to you ; and first you must observe *seasonable hours* of speaking.

When you offer any thing in opposition to this reigning *Humour*, a *third hand* and a *wise Friend*, may often prevail more than you will be allowed to do in your own *Cause*: Sometimes you are dexterously to go along with him in things, where you see that the niggardly part of his *Mind* is

is most predominant, by which you will have the better opportunity of persuading him in things where he may be more indifferent : Our Passions are very unequal, and are apt to be raised or lessened, according as they work upon different Objects ; they are not to be stopped or restrained in those things where our Mind is more particularly engaged : In other matters they are more tractable, and will sometimes give Reason a hearing, and admit a fair Dispute. More than that, there are few Men, even in this instance of Avarice, so entirely abandoned to it, that at some hours, and upon some occasions, will not forget their natures, and for

that time turn Prodigal ; the same Man who will grudge himself what is necessary, let his Pride be raised and he shall be profuse ; at another time his Anger shall have the same effect ; a fit of Vanity, Ambition, and sometimes of Kindness, shall open and enlarge his narrow Mind ; a Dose of Wine will work upon this tough humour, and for the time dissolve it : Your business must be, if this Case happeneth, to watch these *critical moments*, and not let one of them slip without making your advantage of it ; and a Wife may be said to want skill, if by these means she is not able to secure her self in a good measure against the Inconveniences this

scurvy

HUSBAND by  
scurvy quality in a *Husband*  
might bring upon her, ex-  
cept he should be such an in-  
curable Monster, as I hope  
will never fall to your  
share.

The last supposition I will  
make, is, That your *Husband*  
should be weak and incom-  
petent to make use of the Privi-  
leges that belong to him; it  
will be yielded, that such a  
one leaveth room for a great  
many Objections; but God  
Almighty seldom sendeth a  
Grievance without a Remedy,  
or at least such a Mitigation as  
taketh away a great part of  
the sting, and smart of it. To  
make such a Misfortune less  
heavy, you are first to bring  
to your Observation, That a

D 5      *Wife*

58 *Advice to a Daughter.*

Wife very often maketh the better Figure, for her *Husbands* making no great one, and there seemeth to be little reason, why the same *Lady* that chuseth a *Waiting-Woman* with *worse Looks*, may not be content with a *Husband* with *less Wit*; the Argument being equal from the advantage of the Comparison: If you will be more ashamed in some Cases, of such a *Husband*, you will be less afraid than you would perhaps be of a wise one; his *Unseasonable Weakness* may no doubt sometimes grieve you, but then set against this, that it giveth you the *Dominion*, if you will make the right use of it; it is next to his being dead, in which

which Case the Wife hath right to Administer ; therefore be sure, if you have such an Ide-  
ot, that none, except your self, may have the benefit of the forfeiture : Such a Fool is a dangerous Beast, if others have the keeping of him ; and you must be very undextrous if when your Husband shall resolve to be an *Ass*, you do not take care he may be *your Ass* ; but you must go skillfully about it, and above all things, take heed of distin-  
guishing in publick what kind of Husband he is ; your inward thoughts must not hinder the outward payment of the consideration that is due to him ; your slighting him in Company, besides that, it would,

world, to a discerning By-stander, give too great encouragement for the making nearer application to you, is in it self such an indecent way of assuming, that it may provoke the tame Creature to break loose, and to shew his *Dominion* for his *Credit*, which he was content to forget for his Ease: In short, the surest and the most approved method will be to do like a wise *Minister* to an *idle Prince*; first give him the Orders you afterwards receive from him; with all this, that which you are to pray for, is a *Wise Husband*, one that by knowing how to be a *Master*, for that very reason will not let you feel the weight of it; one  
whose

whose Authority is so soften'd by his Kindness, that it giveth you ease without abridging your Liberty; one that will return so much tenderness for *just Esteem* of him, that you will never want power, though you will seldom care to use it; such a Husband is as much above all the other Kinds of them, as a rational subjection to a Prince, great in himself, is to be prefer'd before the disquiet and uneasiness of *Unlimited Liberty*.

Before I leave this Head, I must add a little concerning your Behaviour to your Husband's Friends, which requireth the most refined part of your Understanding to acquit

quit your self well of it ; you are to study how to live with them with more care than you are to apply to any other part of your Life ; especially at first, that you may not stumble at the first setting out ; the *Family* into which you are grafted will generally be apt to expect, that like a Stranger in a Foreign Country, you should conform to their Methods, and not bring in a new Model by your own Authority ; the *Friends* in such a Case are tempted to rise up in Arms as against an unlawful Invasion, so that you are with the utmost Caution to avoid the least Appearances of any thing of this kind ; and that you may with less difficulty

culy afterwards give your Directions, be sure at first to receive them from your Husband's Friends, gain them to you by early applying to them, and they will be so satisfied, that as nothing is more thankful than Pride, when it is complied with, they will strive which of them shall most recommend you; and when they have helped you to take Root in your Husband's good Opinion, you will have less dependance upon theirs, though you must not neglect any reasonable means of preserving it.

You are to consider, that a Man govern'd by his Friends, is very easily inflamed by them; and that one who is not

not so, will yet for his own sake expect to have them consider'd. It is easily improved to a point of honour in a *Husband*, not to have his *Relations* neglected; and nothing is more dangerous, than to raise an *Objection*, which is grounded upon *Pride*; it is the most stubborn and lasting *Passion* we are subject to, and when it is the first cause of the *War*, it is very hard to make a secure *Peace*: your *Caution* in this is of the last importance to you; and that you may the better succeed in it, carry a strict Eye upon the *Impertinencies* of your *Servants*; take heed that their ill *humour* may not engage you to take *Exceptions*, or their

too much assuming in small matters, raise Consequences which may bring you under great disadvantage.

Remember that in the case of a *Royal Bride*, those about her are generally so far suspected to bring in a Foreign Interest, that in most Countries, they are insensibly reduced to a very small number, and those of so low a Figure, that it doth not admit the being jealous of them. In little, and in the Proportion, this may be the Case of every *New-Married Woman*, and therefore it may be more adviseable for you, to *gain the Servants* you find in a Family, than to tye your self too fast to those you carry into it; you are

are not to overlook those small Reflections, because they may appear low and inconsiderable; for it may be said, that as the *greatest streams* are made up of the *small drops* at the head of the Springs from whence they are derived, so the *greatest circumstances* of your Life, will be in some degree directed by these *seeming trifles*, which having the advantage of being the first acts of it, have a greater effect than singly in their own nature they could pretend to.

I will conclude this Article with my Advice, that you would, as much as Nature will give you leave, endeavour to forget the great *Indulgence* you have found at home, after such

such a gentle Discipline as you have been under ; every thing you dislike will seem the harsher to you, the tenderness we had for you, *My Dear*, is of another nature, peculiar to kind Parents, and differing from that you will meet with at first in any Family into which you shall be transplanted ; and yet they may be very kind too, and afford no justifiable reason to you to complain. You must not be frightened with the first Appearances of a *differing Scene* ; for when you are used to it, you may like the House you go to, better than that you left ; and your *Husband's* Kindness will have so much advantage of ours, that we shall

shall yield up all *Competition*,  
and as well as we love you,  
be very well contented to  
Surrender to such a *Rival*.

---

### **HOUSE, FAMILY, and CHILDREN.**

**Y**OU must lay before you,  
*My Dear*, there are de-  
grees of Care to recommend  
your self to the World in the  
several parts of your Life, in  
many things, though the do-  
ing of them well, may raise  
your *Credit* and *Esteem*, yet the  
omission of them would draw  
no immediate reproach upon  
you; in others, where your  
duty is more particularly ap-  
plied, the *neglect* of them is a-  
mongst those Faults which are  
not

not forgiven, and will bring you under a *Censure*, which will be much a heavier thing than the trouble you would avoid ; of this kind is the *Government* of your *House, Family and Children*, which since it is the Province allotted to your Sex, and that the *discharging it well*, will for that reason be expected from you, if you either desert it out of *Laziness*, or manage it with *Want of skill*, instead of a *help* you will be an *Incumbrance* to the *Family* where you are placed. I must tell you, that no *respect* is lasting, but that which is produced by our being in some degree useful to those that pay it : where that failleth, the *Homage* and the *Reverence*

verence go along with it, and fly to others where something may be expected in exchange for them ; and upon this principle the *respect's* even of the *Children* and the *Servants* will not stay with one that doth not think them worth their Care, and the old *House-keeper* shall make a better Figure in the Family, than the *Lady* with all her fine Cloths, if she wilfully relinquish her Title to the *Government* ; therefore take heed of carrying your *good Breeding* to such a height, as to be good for nothing, and to be proud of it : some think it hath a great Air to be above troubling their thoughts with such ordinary things as their *House* and *Family* ; others

thers dare not admit *Cares* for  
fear they should hasten *Wrin-  
kles*, mistaken: *Pride* maketh  
some think they must keep  
themselves up, and not de-  
scend to those *Duties*, which  
do not seem enough refined  
for great *Ladies* to be im-  
ploy'd in; forgetting all this  
while, that it is more than  
the greatest *Princes* can do, at  
once to preserve respect, and  
to neglect their business, no  
*Age* ever erected *Altars* to in-  
significant *Gods*; they had all  
some quality applyed to them  
to draw *worship* from *Man-  
kind*; this maketh it the more  
unreasonable for a *Lady* to ex-  
pect to be consider'd, and at  
the same time resolve not to  
deserve it; *good looks* alone  
will

will not do, as they are not such a lasting *Token*, as to be relied upon; and if they should stay longer than they usually do, it will by no means be safe to depend upon them; for when time hath abated the violence of the first liking, and that the *Wapp* is a little worn off, though still a good degree of kindness may remain, Men recover their sight which before might be dazell'd, and hallow themselves to object as well as admire; in such a Case, when a *Husband* feeth an empty airy thing that fails up and down the House to no purpose, and looks as if she came thither only to make a *Visit*, when he findeth,

eth, that after her *Emptiness* hath been extream busy about some very senseless thing, that she eats her Breakfast half an hour before Dinner, to be at greater liberty to afflict the Company with her Discourse; then calleth for her Coach, that she may trouble her Acquaintance, who are already cloy'd with her: And having some proper *Dialogues* ready to display her *Foolish Eloquence* at the top of the Stairs, she setteth out like a Ship out of Harbour, laden with trifles, and cometh back with them; at her return she repeateth to her faithful Waiting-Woman, the *Triumphs* of that day's *Impertinence*, then wrap'd up in Flattery and clean Linen,

nen, goeth to Bed so satisfied, that it throweth her into pleasant Dreams of her own Felicity ; such a one is seldom serious but with her *Taylor* ; her *Children* and *Family* may now and then have a random thought, but she never taketh aim but at something very Impertinent.

I say when a *Husband*, whose Province is without Doors, and to whom the Oeconomy of the House would be in some degree Indecent, findeth no Order nor Quiet in his *Family*, meeteth with Complaints of all kinds springing from this Root, the *Mistaken Lady*, who thinketh to make amends for all this, by having a well-chosen Petty-Coat, will at last be con-

vin-

vinced of her Error, and with grief be forced to undergo the Penalties that belong to those who are wilfully *Insignificant*; when this scurvy hour cometh upon her, she first groweth Angry; then when the time of it is past, would perhaps grow wiser, not remembering that we can no more have Wisdom than Grace, when ever we think fit to call for it; there are Times and Periods fix'd for both; and when they are too long neglected, the Punishment is, that they are *Irrevocable*, and nothing remaineth but an useless Grief for the Folly of having thrown them out of our Power; you are to think what a mean Figure

a Woman maketh, when she is so degraded by her own Fault; whereas, there is nothing in those Duties which are expected from you, that can be a lessening to you, except your want of *Conduct* make it so: You may love your *Children* without living in the *Nursery*, and you may have a *competent* and *discreet* care of them, without letting it break out upon the Company, or exposing your self by turning your Discourse that way, which is a kind of *Laying Children to the Parish*, and it can hardly be done anywhere, that those who hear it will be so forgiving, as not to think they are overcharged with them. A Womans

woman's tenderness of her Children is one of the least deceitful Evidences of her Virtue ; but yet the way of expressing it, must be subject to the Rules of good Breeding. And though a Woman of Quality ought not to be less kind to them, than Mothers of the meanest Rank are to theirs, yet she may distinguish her self in the manner, and avoid the coarse Methods, which in Women of a lower size might be more excusable. You must begin early to make them *Love* you, that they may *Obey* you : This Mixture is no where more necessary than in Children ; and I must tell you, that you are not to expect Returns of

78. Advice to a Daughter.

Kindness from yours, if ever you have any, without Grains of Allowance ; and yet it is not so much a *defect* in their good *Nature*, as a *shortness* of *Thoughts* in them ; Their first *Insufficiency* maketh them lean so entirely upon their *Parents* for what is *necessary*, that the *habit* of it maketh them continue the same *Expectations* for what is *unreasonable* ; and as oft as they are *denied*, so often they think they are *injured* ; and whilst their *Desires* are strong, and their *Reasons* yet in the *Cradle*, their *Anger* looketh no farther than the thing they long for and cannot have ; and to be displeased for their own *good*, is a

*Maxim*

Maxims they are very slow to understand ; so that you may conclude, the first Thoughts of your *Children* will have no small Mixture of Mutiny ; which being so natural, you must not be angry, except you would increase it ; you must deny them as seldom as you can, and when there is no avoiding it, you must do it gently, you must flatter away their ill Humours, and take the next Opportunity of pleasing them in some other things, before they either ask or look for it : This will strengthen your *Authority*, by making it soft to them ; and confirm their *Obedience*, by making it their Interest.

You are to have as strict a Guard upon your self amongst your *Children*, as if you were amongst your *Enemies*; they are apt to make wrong Inferences, to take Encouragement from half Words, and misapplying what you may say or do, so as either to lessen their *Duty*, or to extend their *Liberty* farther than is convenient: Let them be more in awe of your *Kindness* than of your *Power*, and above all, take heed of supporting a *Favourite Child* in its Impertinence, which will give Right to the rest of claiming the same Privilege. If you have a divided Number, leave the *Boys* to the *Fathers* more peculiar Care,

Care, that you may with the greater Justice pretend to a more immediate Jurisdiction over those of your own Sex: You are to live so with them, that they may never chuse to avoid you, except when they have *offended*; and then let them tremble, that they may distinguish; But their Penance must not continue so long as to grow *sowre* upon their *Stomachs*, that it may not *harden* in stead of *correcting* them: The kind and severe Parts must have their several *turns* seasonably applied; but your *Indulgence* must have the broader mixture, that *Love*, rather than *Fear*, may be the Root of their *Obedience*.

Your *Servants* are in the next place to be considered ; and you must remember not to fall into the mistake of thinking, That because they receive *Wages*, and are so much *Inferior* to you, therefore they are *below* your Care to know how to mannage them. It would be as good Reason for a *Master Workman* to despise the *Wheels* of his *Engine* because they are made of *Wood*. These are the *Wheels* of your *Family* ; and let your Directions be never so faultless, yet if these *Engines* stop or move wrong, the whole Order of your *House* is either at a stand, or discomposed : Besides, the *Inequality* which is between you,

you, must not cause you to forget, that *Nature* maketh no such distinction, but that *Servants* may be looked upon as *bumble Friends*, and that *Returns of Kindness* and *good Usage* are as much due to such of them as deserve it, as their *Service* is due to us when we require it. A foolish *baughtiness* in the *Style* of *speaking*, or in the *manner* of *commanding* them, is in it self very undecent, besides, that it begetteth an *Aversion* in them, of which the least ill *Effect* to be expected, is, that they will be *slow* and *careless* in all that is enjoyned them, and you will find it true by your *Experience*, that you will be so much the more *obeyed*

obeyed as you are less *Imperious*. Be not too *hasty* in giving your *Orders*, nor too *angry* when they are not altogether *observed*; much less are you to be loud, or too much disturbed; an *evenness* in distinguishing when they do *well* or *ill*, is that which will make your *Family* move by a *Rule*, and without *Noise*, and will the better set out your *Skill* in conducting it with *Ease* and *Silence*, that it may be like a well-disciplin'd *Army*, which knoweth how to anticipate the *Orders* that are fit to be given them. You are never to neglect the *Duty* of the *present Hour*, to do another thing, which though it may be better in it

it self, is not to be unseasonably preferred. Allot well chosen Hours for the Inspection of your *Family*, which may be so distinguished from the rest of your Time, that the *necessary Cares* may come in their proper Places, without any Influence upon your good Humour, or Interruption to other things. By these Methods you will put your self in possession of being valued by your Servants, and then their *Obedience* will naturally follow.

I must not forget one of the greatest *Articles* belonging to a *Family*, which is the *Expence*: It must not be such, as by failing either in the Time  
or

84 *Advice to a Daughter.*

obeyed as you are less *Imperious*. Be not too *hasty* in giving your *Orders*, nor too *angry* when they are not altogether *observed*; much less are you to be loud, or too much disturbed; an *evenness* in distinguishing when they do *well* or *ill*, is that which will make your *Family* move by a Rule, and without Noise, and will the better set out your Skill in conducting it with Ease and Silence, that it may be like a well-disciplin'd Army, which knoweth how to anticipate the Orders that are fit to be given them. You are never to neglect the Duty of the *present Hour*, to do another thing, which though it may be better in it

it self, is not to be unseasonably preferred. Allot well chosen Hours for the Inspection of your Family, which may be so distinguished from the rest of your Time, that the *necessary* Care may come in their proper Places, without any Influence upon your good Humour, or Interruption to other things. By these Methods you will put your self in possession of being valued by your Servants, and then their *Obedience* will naturally follow.

I must not forget one of the greatest *Articles* belonging to a Family, which is the *Expence*: It must not be such, as by failing either in the Time  
OR

or measure of it, may rather draw *Censure* than gain *Applause*: If it was well Examined, there is more Money given to be laughed at, than for any other thing in the World, though the Purchasers do not think so. A well-stated Rule is like the *Line*, when that is once pass'd we are under another *Pole*; so the first straying from a *Rule*, is a step towards making that which was before a *Vertue*, to change its Nature, and to grow either into a *Vice*, or at least an *Impertinence*: The Art of laying out Money wisely, is not attained to without a great deal of thought; and it is yet more difficult in the Case of a *Wife*,

a *Wife*, who is accountable to her *Husband* for her mistakes in it : It is not only his *Money*, his *Credit* too is at Stake, if what lyeth under the *Wife's* Care is managed, either with undevout *Thrift*, or too loose *Profusion* ; you are therefore to keep the *Mean* between these two *Extremes*, and it being hardly possible to hold the *Balance* exactly even, let it rather incline towards the *Liberal* side, as more suitable to your *Quality*, and less subject to *Reproach* ; of the two, a little *Money* mispent is sooner recovered, than the *Credit* which is lost by having it unhandsomely *saved* ; and a Wise *Husband* will less forgive a shameful piece of *Par-*  
*simony*,

*simony*, than a little *Extravagance*, if it is not too often repeated ; his *Mind* in this must be your chief *Direction* ; and his *Temper*, when once known, will in a great measure justify your part in the management, if he is pleased with it.

In your *Cloths* avoid too much *Gaudiness* ; do not value your self upon an *Imbrodered-Gown* ; and remember, that a *reasonable Word*, or an *obliging Look*, will gain you more respect, than all your *fine Trappings*. This is not said to restrain you from a *decent Compliance* with the *World*, provided you take the wiser, and not the foolisher part of your Sex for your

your Pattern: Some *distinctions* are to be allowed, whilst they are well-suited to your *Quality* and *Fortune*, and in the distribution of the Ex-pence, it seemeth to me, that a *full Attendance*, and *well-chosen Ornaments* for your House, will make you a better Figure, than *too much glittering* in what you wear, which may with more ease be imitated by those which are below you; yet this must not tempt you to starve every thing but your own Apartment; or in order to more abundance there, give just cause to the least Servant you have, to complain of the want of what is necessary: Above all, fix it in your thoughts, as an un-changeable

changeable Maxim, That nothing is truly fine but what is fit, and that just so much as is proper for your Circumstances of their several kinds, is much finer than all you can add to it; when you once break through those bounds, you launch into a wide Sea of Extravagance, every thing will become necessary, because you have a mind to it; and you have a mind to it, not because it is fit for you, but because some body else hath it: This Lady's Logick setteth Reason upon its Head, by carrying the Rule from things to Persons, and appealing from what is right to every Fool that is in the wrong; the word necessary is miserably applyed, it disor-

disordereth Familiē, and overturneth Government by being so abused: Remember, that Children and Fools want every thing, because they want Wit to distinguish: and therefore there is not a stronger Evidence of a *Crazy Understanding*, than the making too large a Catalogue of things necessary, when in truth there are so very few things that have a right to be placed in it; try every thing first in your *Judgement*, before you allow it a place in your *Desire*, else your *Husband* may think it as necessary for him to deny, as it is for you to have whatever is unreasonable; and if you shall too often give him that advantage,

the

the habit of *refusing*: may perhaps reach to things that are not unfit for you; *where* are unthinking *Ladies*, who do not enough consider, how little their own *Figure* agreeeth with the *finer things* they are so proud of; others when they have them, will hardly allow them to be *visible*; they cannot be seen without *Light*, and that is many times so fawcy and so prying, that is like a too forward *Gallant* to be forbid the *Chamber* to. Some, when you are ushered into their *Dark Ruelle*, it is with such solemnity, that a Man would swear there was something in it, till the *Unskilful Lady* breaketh silence, and beginneth a Chat, which discovereth it is *Puppet-*

Play

Play with Magnificent Scenes; many esteem things rather as they are hard to be gotten, than that they are worth getting: This looketh as if they had an Interest to pursue that Maxim, because a great part of their own *value* dependeth upon it. Truth in these Cases would be very often un-mannerly, and might derogate from the *Prerogative*; great Ladies would assume to themselves, of being distinct Creatures from those of their Sex, who are inferiour, and of less difficult access in other things too. Your Condition must give the rule to you, and therefore it is not a Wifes part to aim at more than a bounded *Liberty*; the farther extent of

of that *Quality* (otherwise to be commended) belongeth to the *Husband*, who hath better means for it.

*Generosity* wrong placed becometh a *Vice*, and it is no more a *Vertue* when it groweth into an *Inconveniencie*. *Vertues* must be enlarged or restrained according to the differing *Circumstances*; A *Princeely Mind* will undo a *private Family*, therefore things must be suited, or else they will not deserve to be *Commended*, let them in themselves be never so valuable; and the *Expectations* of the *World* are best answered when we acquit our selves in that manner which seemeth to be prescribed to our several *Condi-*

Conditions, without usurping upon those Duties, which do not so particularly belong to us.

I will close the consideration of this Article of Expence, with this short word, Do not fetter your self with such a Restraint in it as may make you Remarkable; but remember that *Vertue* is the greatest Ornament, and good Sence the best Equipage.

---

BEHAVIOUR and CONVERSATION.

IT is time now to lead you out of your *House* into the *World*. A Dangerous step; where your *Vertue* alone will not serve you, except it is attended

tended with a great deal of  
Prudence: You must have  
both for your Guard, and not  
stir without them; the En-  
emy is abroad, and you are  
sure to be taken, if you are  
found stragling: Your Beha-  
vior is therefore to incline  
strongly towards the Reser-  
ved part: your Character is  
immovably to be fixed upon  
that Bottom, not excluding a  
mixture of greater freedom, as  
far as it may be innocent and  
well-timed. The Extravagan-  
cies of the Age have made  
Caution more necessary; and  
by the same reason that the  
too great Licence of Ill Men  
hath by Consequence in many  
things restrained the Lawful  
Liberty of those who did  
not

not abuse it, the unjustifiable Freedom of some of your Sex have involved the rest in the Penalty of being reduced. And though this cannot so alter the Nature of things, as to make that *Criminal*, which in it self is *Indifferent*; yet if it maketh it *dangerous*, that alone is insufficient to justifie the *Restraint*. A *close behaviour* is the fittest to receive *Vertue* for its constant *Guest*, because there, and there only, it can be secure. Proper *Reserves* are the Out-works, and must never be deserted by those who intend to keep the Place; they keep off the possibility not only of being *taken*, but of being *attempted*; and if a Woman

F seeth

feeth Danger at never so remote a Distance, she is for that time to shorten her *Line of Liberty*: She who will allow her self to go to the ~~ut~~ most Extents of every thing that is *Lawful*, is so very near going farther, that those who lie at watch, will begin to count upon her.

*Mankind*, from the double temptation of *Vanity* and *Desire*, is apt to turn every thing a *Woman* doth to the *hopeful side*; and there are few who dare make an impudent Application, till they discern something which they are willing to take for an *Encouragement*: It is safer therefore to prevent such *Forwardness*, than to go about to cure it: It gathereth Strength

Strength by the first *allowances*, and claimeth a Right from having been at any time suffered with Impunity: Therefore nothing is with more care to be avoided, than such a kind of *Civility* as may be mistaken for *Invitation*. It will not be enough for you to keep your self free from any criminal *Engagements*; for if you do that which either raiseth *Hopes*, or createth *Discourse*, there is a Spot thrown upon your Good Name; and those kind of Stains are the harder to be taken out, being dropped upon you by the *Man's Vanity*, as well as by the *Woman's Malice*. Most Men are in one sence *Platonick Lovers*,

F 2 though

though they are not willing to own that *Character*; they are so far *Philosophers*, as to allow, that the greatest part of Pleasure lieth in the *Mind*; and in pursuance of that *Maxim*, there are few who do not place the Felicity more in the Opinion of the World, of their being *prosperous Lovers*, than in the Blessing it self, how much soever they appear to value it. This being so, you must be very cautious not to gratifie those *Camelions* at the price of bringing a *Cloud* upon your *Reputation*, which may be deeply wounded, though your *Conscience* is unconcerned. Your own Sex too will not fail to help the least Appearance

pearance that giveth a *Handle* to be ill turned ; the best of them will not be displeased to improve their own *Value*, by laying others under a *Disadvantage*, when there is a fair Occasion given for it ; It distinguisheth them still the more, their own *Credit* is still the more exalted, and, like a Picture set off with *Shades*, shineth more when a *Lady* ; less *Innocent*, or less *Discreet*, is set near, to make them appear so much the brighter. If these lend their Breath to blast such as are ~~so~~ unwary as to give them this *Advantage*, you may be sure there will be a stronger Gale from those, who, besides *Malice* or *Emulation*, have

102 *Advice to a Daughter.*

an *Interest* too, to strike hard upon a *Vertuous Woman*: It seemeth to them, that their *Load of Infamy* is lessened, by throwing part of it upon others; so that they will not only improve when it lieth in their way, but take pains to find out the least mistake an *Innocent Woman* committed, in *Revenge* of the *Injury* she doth in leading a *Life* which is a *Reproach* to them. With these you must be extream *mary*, and neither provoke them to be *angry*, nor invite them to be *intimate*.

To the *Men* you are to have a *Behaviour* which may secure you, without offending them: No ill-bred affected

&ted *Shines* nor *Roughnes*, unsuitable to your *Sex*, and unnecessary to your *Virtue* ; but a way of Living that may prevent all course *Railleries* or *unmannerly Freedoms* ; *Looks* that forbid without *Redeness*, and oblige without *Invitation*, or leaving room for the sawcy Inferences Mens *Vanity* suggesteth to them upon the least Encouragements. This is so very nice, that it must engage you to have a perpetual *Watch* upon your *Eyes*, and to remember, that one careleſs *Glaunce* giveth more advantage than a *hundred Words*. not enough confidered ; the *Language* of the *Eyes* being very much the most *significant*, and the most

F 4 observed.

observed. Your Civility, which is always to be preserved, must not be carried to a *Compliance*, which may betray you into irrecoverable Mistakes. This *French* ambiguous word *Complaisance* hath led your Sex into more blame, than all other things put together: It carrieth them by degrees into a certain thing called a *good kind of Woman*, an *easie Idle Creature*, that doth neither *Good* nor *Ill* but by *chance*, hath no *Choice*, but leaveth that to the Company she keepeth. *Time*, which by degrees addeth to the signification of *Words*, hath made her, according to Modern Stile, little better than one who thinketh it a *Rudeness* to

to deny, when civilly required, either her *Service in Person*, or her friendly *Assistance*, to those who would have a *meeting*, or want a *Confident*, She is a certain thing always at hand, an easie *Companion*, who hath ever great *Compassion* for *distressed Lovers* : She censureth nothing but *Rigour*, and is never without a *Plaister* for a *wounded Reputation*, in which chiefly lieth her Skill in *Chirurgery* : She seldom hath the Propriety of any *particular Gallant*, but liveth upon *Brokage*, and waiteth for the *Scraps* her Friends are content to leave her.

There is another *Character* not quite so *Criminal*, yet not less *Ridiculous* ; which is that

of a good-humour'd Woman, one who thinketh she must always be in a *Laugh*, or a broad *Smile*; and because *Good-Humour* is an obliging Quality, thinketh it less ill-manners to talk *impertinently*, than to be silent in Company. When such a prating *Engine* rideth *Admiral*, and carrieth the *Lanthorn* in a *Circle of Fools*, a cheerful *Coxcomb* coming in for a *Recruit*, the *Chat-tering* of *Monkeys* is a better noise than such a *Concert of senseless Merriment*: If she is applauded in it, she is so encouraged, that, like a *Ballad-singer*, who, if commend-ed, breaketh his Lungs, she letteth her self loose, and overfloweth upon the Company.

ty. She conceiveth that Mirth is to have no Intermission, and therefore she will carry it about with her, though it be to a *Funeral*; and if a Man should put a familiar Question, she doth not know very well how to be angry, for then she would be no more that pretty thing called a *Good humour'd Woman*. This necessity of appearing at all times to be infinite-ly pleased, is a grievous mi-  
stake; since in a *handsome Woman* that *Invitation* is unne-cessary; and in one who is not so, *ridiculous*.

It is not intended by this, that you should forswear *Laughing*; but remember, that Fools being always painted in

in that posture it may fright those who are wise from doing it too frequently, and going too near a Copy which is so little inviting, and much more from doing it *loud*, which is an unnatural Sound, and looketh so much like another Sex, that few things are more offensive. That *boisterous* kind of *Jollity* is as contrary to *Wit* and *Good manners*, as it is to *Modesty* and *Vertue*; besides, it is a course kind of quality, that throweth a Woman into a lower Form, and degradeth her from the Rank of those who are more refined. Some *Ladies* speak *aloud* and make a *noise* to be the more minded, which looketh as if they beat

beat their *Drums* for *Volunteers*, and if by misfortune none come in to them, they may, not without reason, be a good deal out of Countenance.

There is yet one thing more to be avoided, which is the *Example* of those who intend nothing farther than the *Vanity* of *Conquest*, and think themselves secure of not having their Honour tainted by it. Some are apt to believe their *Vertue* is too *Obscure*, and not *enough known*, except it is exposed to a *broader Light*, and set out to its best advantage, by some *publick Trials*; these are dangerous *Experiments*, and generally fail, being built upon

on so weak a foundation, as that of too great *Confidence in our selves*; it is as safe to play with ~~fire~~, as to dally with *Gallantry*.

*Love* is a *Passion* that hath *Friends* in the *Garrison*, and for that reason must by a *Woman* be kept at such a *distance*, that she may not be within the *danger* of doing the most usual thing in the *World*, which is *conspiring* against her *Self*, else the *humble Gallant*, who is only admitted as a *Trophy*, very often becometh the *Conquerour*; he putteth on the *style* of *Victory*, and from an *Admirer* groweth into a *Master*, for so he may be called from the moment he is in *Possession*.

The

The first Resolutions of stopping at good Opinion and Esteem, grow weaker by degrees against the Charms of *Courtship* skillfully applyed. A Lady is apt to think a Man speaketh so much reason whilst he is *Commending* her, that she hath much ado to believe him in the wrong when he is making Love to her, and when besides the natural Inducements your Sex hath to be merciful, she is bribed by well-chosen *Flattery*, the poor Creature is in danger of being caught like a Bird listening to the Whistle of one that hath a Snare for it. *Conquest* is so tempting a thing, that it often maketh Women mistake Men's *Submissions*; which with all

all their fair Appearances, have generally less *Respect* than *Art* in them. You are to remember, that Men who say extream fine things, many times say them most for their own sakes, and that the vain Gallant is often as well pleased with his own *Compliments*, as he could be with the *kindest answer*; where there is not that *Ostentation* you are to suspect there is a *Design*; and as strong *perfumes* are seldom used but when they are necessary to smother an unwelcome *scent*; so *Excess* of good *Words*, leave room to believe they are strewed to cover something which is to gain admittance under a *Disguise*: You must therefore upon your Guard, and

and consider, that of the two, *Respect* is more dangerous than *Anger*, it puts even the best Understandings out of their place, till the time of their second thoughts restore them; it stealeth upon us insensibly, throweth down our *Defences*, and maketh it too late to resist, after we have given it that advantage, whereas railing goeth away in sound, it hath so much noise in it, that by giving warning it bespeaketh *Cauti-*  
*on*. *Respect* is a slow and sure *Poison*, and like *Poison* swel-  
leth us within our selves, where it prevaleth too much, it groweth to be a kind of *Apoplexia* in the Mind, turn-  
eth it quite round, and after  
it

it hath once seized the understanding, becometh *mortal* to it: For these reasons, the safest way is to treat it like a sly Enemy, and be perpetually upon the watch against it.

I will add one *Advice* to conclude this head, which is, that you will let every seven years make some alteration in you towards the *Graves* side, and not be like the *Girls* of Fifty, who resolve to be always *Young*, what ever *Time* with his Iron Teeth hath determined to the contrary; unnatural things carry a *Deformity* in them never to the *Dignised*; the *Liveliness* of Youth in a riper Age, looketh like an *old patch* upon a *new Gown*;

so that a *Gay Matron*, a  
chearful *old Fool* may be rea-  
sonably put into the List of  
the *Tamer* kind of *Monsters*:  
There is a certain Creature  
call'd a *Grave Hobby-Horse*, a  
kind of the *Numps*, that pre-  
tendeth to be pulled to a Play,  
and must needs go to *Bartho-  
lomew Fair*, to look after the  
young Folks, of whom she  
onely seemeth to take care,  
when in reality she onely ta-  
keth them for her excuse; such  
an old *Butterfly* is of all  
*Creatures* the most ridiculous,  
and the soonest found out. It  
is good to be early in your  
Caution, to avoid any thing  
that cometh within distance  
of such despicable Patterns,  
and not like some *Ladies*, who  
deser

defer their *Conversion*, till they have been so long in possession of being laughed at, that the World doth not know how to change their style, even when they are reclaimed from that which gave the first occasion for it ; the advantages of being *reserved* are too many to be set down, I will only say, that it is a *Guard to a good Woman*, and a *Disguise to an ill one*. It is of so much use to both, that those ought to use it as an *Artifice*, who refuse to practise it as a *Virtue*.

**FRIEND,**

## FRIENDSHIPS.

I Must in a particular manner recommend to you a strict Care in the Choice of your *Friends* ; perhaps the best are not without their *Objections*, but however, be sure that yours may not stray from the Rules which the wiser part of the World hath set to them ; the Leagues *Offensive* and *Defensive*, seldom hold in *Politicks*, and much less is *Friendships* ; the violent *Intimacies*, when once broken, of which they scarce ever fail, make such a *Noise*, the Bag of *Secrets*

Secrets untied, they fly about like Birds let loose from a Cage, and become the *Entertainment* of the Town. Besides, these great *Dearnesses* by degrees grow *injurious* to the rest of your *Acquaintance*, and throw them off from you: There is such an *Offensive Distinction* when the *Dear Friend* cometh into the Room, that it is *flinging Stones* at the *Company*, who are not apt to forgive it.

Do not lay out your *Friendship* too *lavishly* at first, since it will, like other things, be so much the sooner spent; neither let it be of too quick a *growth*; for as the *Plants* which shoot up too *fast* are not of that *continuance*, as those

those which take more time for it ; so too swift a Progress in pouring out your *Kindness*, is a certain Sign that by the Course of Nature it will not be *long-lived*. You will be responsible to the World, if you pitch upon such *Friends* as at the same time are under the weight of any *Criminal Objection* ; in that case you will bring your self under the disadvantages of their *Character*, and must bear your part of it. *Choosing* implieth *Approving* ; and if you fix upon a *Lady* for your *Friend* against whom the World shall have given Judgment, 'tis not so well natur'd as to believe you are altogether averse to her way of *living*, since

since it doth not discourage you from admitting her into your *Kindness* ; and *Resemblance of Inclinations* being thought none of the least Inducements to *Friendship*, you will be looked upon at least as a well-wisher if not a *Partner* with her in her Faults: If you can forgive them in another, it may be presumed you will not be less gentle to your self ; and therefore you must not take it ill, if you are reckoned a *Croupiere*, and condemned to pay an equal Share with such a friend of the *Reputation* she hath lost.

If it hapneth that your *Friend* should fall from the State of *Innocence* after your *Kindness* was engaged to her, you

you may be slow in your belief in the beginning of the Discovery ; but as soon as you are convinced by a *Rational Evidence* , you must , without breaking too roughly , make a fair and quick Retreat from such a *Mistaken Acquaintance* ; else by moving too slowly from one that is so tainted , the Contagion may reach you so far as to give you part of the *Scandal* , though not of the *Guilt* . This Matter is so nice , that as you must not be too hasty to *joye* in the *Censure* upon your *Friend* when she is *accused* , so you are not on the other side to *defend* her with too much warmth ; for if she should happen to deserve the Re-

G port

322 Advice to a Daughter.

port of *Common Fame*, besides the Vexation that belongeth to such a mistake, you will draw an ill appearance upon your self, and it will be thought you pleaded for her not without some consideration of your self. The Anger which must be put on to vindicate the *Reputation* of an *injured Friend*, may incline the Company to suspect you would not be so zealous, if there was not a possibility that the Case might be your own: For this reason you are not to carry your *dearness* so far, as absolutely to lose your Sight where your *Friend* is concerned: Because *Malice* is too quick sighted, it doth not follow, that *Friendship* must be *blind*:

blind: There is to be a *Mean* between those *Extremes*, else your *Excuse* of *Good Nature* may betray you into a very *ridiculous Figure*, and by degrees may be preferr'd to such Offices as you will not be proud of. Your *Ignorance* may lessen the *Guilt*, but will improve the *Jeſt* upon you, who shall be kindly solicitous to procure a *Meeting*, and innocently contribute to the *Ills* you would avoid; whilst the *Conſtriv ing Lovers*, when they are alone, shall make you the *Subject* of their *Mirth*, and perhaps (with respect to the Goddess of *Love* be it spoken) it is not the *worſt part* of their *Entertainment*, at leaſt it is the

most lasting, to laugh at the believing Friend, who was so easily deluded.

Let the good Sense of your Friends be a chief Ingredient in your Choice of them; else let your Reputation be never so clear, it may be clouded by their Impertinence. It is like our Houses being in the Power of a Drunken and Careless Neighbour; only so much worse, as that there will be no Insurance here to make you amends, as there is in the Case of Fire.

To conclude this Paragraph; If Formality is to be allowed in any Instance, it is to be put on to resist the Intrusion of such forward Women as shall press themselves into

into your *Friendship*, where, if admitted, they will be either a *Snare* or an *Incumbrance*.

---

CENSURE.

IT will come next to your Consideration, how you are to manage your *Censure*, in which both Care and Skill will be a good deal required, to distinguish is not only *natural* but *necessary*; and the Effect of it is, That we cannot avoid giving Judgment in our Minds, either to *absolve* or to *condemn* as the Case requireth. The *Difficulty* is,

to know where and when it is proper to proclaim the Sentence. An Aversion to what is Criminal, and a Contempt of what is ridiculous, are the inseparable Companions of Understanding.

and <sup>to</sup> Virtue; but the letting them go farther than our own Thoughts, hath so much danger in it, that though it is neither possible nor fit to suppress them intirely, yet it is necessary they should be kept under great Restraints. An unlimited Liberty of this kind is little less than sending a Herald to proclaim War to the World, which is an angry Beast when so provoked: The Contest will be unequal, though you are never so much in the right; and if you begin

gin against such an Adverſary, it will tear you in pieces, and with this Justification, That it is done in its own defence. You must therefore take heed of *Languishing*, except in Company that is very ſure ; it is throwing Snow-balls againſt Bullets ; and it is the *disadvantage* of a Woman, that the Malice of the World will help the Brutality of those who will throw a *scorched* *Untruth* upon her. You are for this Reason to suppress your *Impatience* ; for Fools, (which beſides that they are too ſtrong a Party to be unneceſſarily provoked) are, and of all other the moſt dangerous. In this Case, a *Block-head* in his *Rage* will return

a dull Jest, which will lie heavy, though there is not a Grain of Wit in it. Others will do it with more Art, and you must not think your self secure because your Reputation may perhaps be out of reach of Ill-will ; for if it findeth that part guarded, it will seek one which is more exposed ; it lieth, like a corrupt Humour in the Body, to the weakest Part : If you have a tender Side, the World will be sure to find it, and to put the worst Colour on all you say or do, give an Aggravation to every thing that may lessen you, and a spiteful turn to every thing that might recommend you. Anger lieth open those Defects which

Friend-

*Friendship* would not see, and *Civility* would be willing to forget. *Malice* needeth no such *Invitation* to encourage it, neither are any *Pains* more superfluous than those we take to be ill spoken of. If *Envy*, which never dyeth, and seldom sleepeth, is content sometimes to be in a *Sleumber*, it is very unskilful to make a noise to *awaken* it: Besides, your *Wit* will be misapplied in it, if it is wholly directed to discern the *Faults* of others, when it is so necessary to be so often used to *mend* and *prevent* your own. The sending our *Thoughts* too much abroad, hath the same Effect, as when a *Family* never stayeth at home; Neglect and *Disorder*.

order naturally followeth; as it must do within our selves, if we do not frequently turn our Eyes inwards, to see what is amiss with us, where it is a sign we have an *unwelcome Prospect*, when we do not care to *look* upon it, but rather seek our *Consolations* in the *Faults* of those we converse with. Avoid being the first in fixing a *hard Curse*, but let it be confirmed by the *general Voice*, before you give credit to it: Neither are you then to give Sentence like a *Magistrate*, or as if you had a *special Authority* to bestow a *good* or *ill Name* at your discretion. Do not dwell too long upon a *weak Side*, touch and go away;

way ; take pleasure to stay longer where you can command, like Bees that fix only upon those Herbs out of which they may extract the Juice of which their Honey is composed. A *Vertue* stuck with *Bristles* is too rough for this Age ; it must be adorned with some *Flowers*, or else it will be unwillingly entertained ; so that even where it may be fit to strike, do it like a *Lady*, gently ; and assure your self, that where you take care to do it, you will wound others more, and hurt your self less, by soft *Strokes*, than by being *barb'd* or *violent*. The Triumph of *Wit* is to make your *good Nature* subdue your *Censure* ; to be quick in,

in seeing Faults, and slow in exposing them. You are to consider, that the invisible thing called a *Good Name*, is made up of the Breath of Numbers that speak well of you; so that if by a *disobliging Word* you silence the *meameſt*, the *Gale* will be less strong which is to bear up your *Esteem*. And though nothing is so vain as the eager pursuit of *empty Applause*, yet to be well thought of, and to be kindly used by the World, is like a *Glory* about a *Woman's Head*; 'tis a *Perfume* she carrieth about with her, and leaveth where-ever she goeth; 'tis a *Charm* against *Ill-will*; *Malice* may empty her *Quiver*, but cannot wound; the

the Dirt will not stick, the Jests will not take: Without the consent of the World, a *Scandal* doth not go deep; it is only a slight stroke upon the Party injured, and returneth with the greater force upon those that gave it.

---

*VANITY and AFFECTION*

I Must with more than ordinary earnestness give you Caution against *Vanity*, it being the Fault to which your Sex seemeth to be the most inclined, and since *Affection* for the most part attendeth it, I do not know how to divide

divide them : I will not call them *Twins*, because more properly *Vanity* is the *Mother*, and *Affection* the *Darling Daughter*: *Vanity* is the *Sin*, and *Affection* the *Punishment*; the first may be called the *Root of Self-Love*, the other the *Fruit*; *Vanity* is never at its full growth till it spreadeth into *Affection*, and then it is compleat. Not to dwell any longer upon the definition of them, I will pass to the means and motives to avoid them: In order to it, you are to consider, that the World challengeth the right of distributing Esteem and Applause; so that where any assume by their single Authority, to be their own *Carvers*; it groweth

groweth angry, and never faileth to seek *Revenge* ; and if we may measure a Fault by the greatness of the *Penalty*, there are few of a higher size than *Vanity*, as there is scarce a Punishment which can be heavier than that of being laughed at. *Vanity* maketh a Woman tainted with it, so top-ful of her self, that she spilleth it upon the *Company* ; and because her own thoughts are intirely employed in *Self-Contemplation* ; she endeavoureth, by a cruel Mistake, to confine her *Acquaintance* to the same narrow Circle of that which only concerneth her *Ladiship*, forgetting that she is not of half that *Importance* to the World, that

she

she is to her self, so mistaken she is in her Value, by being her own Appraiser ; she will fetch such a Compas in Discourse to bring in her beloved *Self*, and rather than fail, her fine Petty-Coat, that there can hardly be a better Scene than such a Tryal of ridiculous Ingenuity : It is a Pleasure to see her Angle for *Commendation*, and rise so dissatisfied with the Ill-bred *Company*, if they will not bite. To observe her throwing her *Eyes* about to fetch in Prisoners, and go about Cruizing like a Privateer, and so out of *Countenance*, if she return without *Booty*, is no ill piece of Comedy : She is so eager to draw respect, that she always mis-seth

feth it, yet thinketh it so much her due, that when she faileth she groweth *waspish*, not considering, that it is impossible to commit a Rape upon the will. That it must be fairly gained, and will not be taken by *Storm*; and that in this Case, the Tax ever riseth highest by a *Benevolence*. If the World instead of admiring her *Imaginary Excellencies*, taketh the Liberty to laugh at them, she *appealeth* from it to her self, for whom she giveth *Sentence*, and proclaimeth it in all *Companies*: On the other side, if encouraged by a *Civil Word*, she is so obliging, that she will give thanks for being laughed at in good Language: She taketh

a Com-

198 Advice to a Daughter.

a Complement for a Demonstra-  
tion, and setteth it up as an  
*Evidence*, even against her  
Looking-Glass; but the good  
*Lady* being all this while in a  
most profound *Ignorance* of  
her self, forgetteth that Men  
would not let her talk upon  
them, and throw so many  
*senseless words* at their heads,  
if they did not intend to put  
her Person to Fine and Ran-  
somes for her *Impertinencies*.  
Good words of any other La-  
dy, are so many Stones thrown  
at her, she can by no means  
bear them, they make her so  
uneasie, that she cannot keep  
her *Seat*; but up she riseth,  
and goeth home half burst  
with *Anger* and *Straight-Lacing*;  
if by great chance she saith  
any,

any thing that bath sence in it, she expecteth such an Excessive rate of Commendations, that to her thinking the Company ever riseth in her Debt; she looketh upon *Rules* as things made for the common People, and not for Persons of her *Rank*; and this Opinion sometimes provokes her to Extend her Prerogative to the dispensing with the Commandments: If by great Fortune she happeneth, in spite of her *Vanity*, to be honest, she is so troublesome with it, that as far as in her lieth, she maketh a scurvy thing of it: her bragging of her *Vertue*, looketh as if it cost her so much pains to get the better of her Self, that the *Inferences* are very

very ridiculous. Her good *Hu-  
mour* is generally applied to  
the laughing at *good Sence*. It  
would do one good to see  
how heartily she despiseth any  
thing that is fit for her to do.  
The greatest part of her *Fun-  
ey* is laid out in chusing her  
*Gown*, as her *Discretion* is  
chiefly employ'd in *not paying*  
for it. She is faithful to the  
*Fashion*, to which not only  
her *Opinion*, but her *Senses*  
are wholly resigned; so obse-  
quious she is to it, that she  
would be ready to be recon-  
ciled even to *Virtue* with all  
its *Faults*, if she had her Dan-  
cing-Master's Word that it was  
practis'd at Court,

To a Woman so compos'd,  
when *Affection* commeth in  
to.

to improve her *Character*, it is then raised to the highest *Perfection*. She first setteth up for a *Fine thing*, and for that Reason will distinguish her self, right or wrong, in every thing she doth. She would have it thought that she is made of so much the *finer Clay*, and so much more *sifted* than ordinary, that she hath no *common Earth* about her. To this end she must neither move nor speak like other Women, because it would be *vulgar*; and therefore must have a Language of her *own*, since *ordinary English* is too course for her. The *Looking-glass* in the Morning dictateth to her all the *Motions* of the Day, which by how much the

142 Advice to a Daugther.

the more studed, are so much the more mistaken. She com-  
eth into a Room as if her Limbs were set on with ill-  
made Screws, which maketh the Company fear the pretty  
thing should leave some of its artificial Person upon the  
Floor. She doth not like her self as God Almighty made  
her, but will have some of her own Workman ship, which  
is so far from making her a better thing than a Woman,  
that it turneth her into a worse Creature than a Mon-  
key. She falleth out with Nature, against which she ma-  
keth War without admitting of a Truce, those Moments ex-  
cepted in which her Gallant may reconcile her to it, when  
she

she bath a mind to be *soft* and *languishing*. There is something, so unnatural in that *affected Baseness*, that her *Frowns* could not be by many degrees so forbidding. When she would appear unreasonably *humble*, one may see she is so excessively *proud*, that there is no endtiring it. There is such an *impertinent Smile*, such a *satisfied Simper*, when she faintly disowneth some fulsom Commendation a Man hatheth to bestow upon her against his Conscience, that her *Thanks* for it are more visible under such a this *Dishise*, than they could be if she should print them. If a *handsomer Woman* taketh any liberty of *Dressing out* of

of the ordinary Rules, the mi-  
staken Lady followeth, with-  
out distinguishing the *unequal*  
*Pattern*, and maketh her self  
*uglier* by an Example mis-  
placed ; either forgetting the  
Privilege of *good Looks* in  
*another*, or presuming, with-  
out sufficient reason, upon *her*  
*own*. Her *Discourse* is a *sensi-*  
*less* *Chime* of *empty Words*, a  
heap of *Complements* so equal-  
ly applied to differing *Per-*  
*sons*, that they are neither va-  
lu'd nor believ'd. Her *Eyes*  
keep pace with her *Tongue*,  
and are therefore always in  
*motion* ; one may discern that  
they generally incline to the  
*compassionate* side, and that,  
notwithstanding her pretence  
to *Vertue*, she is gentle to *di-*  
*stressed*

interested Lovers, and Ladies that are *merciful*. She will repeat the tender part of a *Play* so feelingly, that the Company may guess, without Injustice, she was not altogether a *disinterested Spectator*. She thinketh that *Paint* and *Sin* are concealed by railing at them; upon the latter she is less hard, and being divided between the two opposite Prides of her *Beauty* and her *Vertue*, she is often tempted to give broad Hints that some body is dying for her; and of the two she is less unwilling to let the World think she may be sometimes profan'd, than that she is never worshipped. Very great *Beauty* may perhaps

H so

so dazzle for a time, that Men may not so clearly see the *Deformity* of those *Affections*: But when the *Brightness* goeth off, and that the *Lover's Eyes* are by that means set at liberty to see things as they are, he will naturally return to his lost *Senses*, and recover the *Mistake* into which the *Lady's good Looks* had at first engaged him; and being once undeceived, ceaseth to worship that as a *Goddess*, which he feeth is only an *artificial Shrine*, moved by *Wheels* and *Springs* to delude him. Such Women please only like the *first Opening* of a *Scene*, that hath nothing to recommend it but the being *New*: They may be compared to *Flies*, that

that have pretty shining  
*Wings* for two or three hot  
Months, but the first cold  
Weather maketh an end of  
them; so the latter Season of  
these *fluttering Creatures* is  
dismal: From their nearest  
Friends they receive a very  
faint Respect; from the rest  
of the World, the utmost de-  
gree of Contempt.

Let this *Picture* supply the  
place of any other *Ryler*  
which might be given to pre-  
vent your resemblance to it.  
The *Deformity* of it, well  
considered, is *Instruction* e-  
nough, from the very same  
reason, that the sight of a  
*Drunkard* is a better *Sermon*  
against that *Vice*, than the best  
that was ever preach'd upon  
that *Subject*. H 2 PRIDE.

## P R I D E.

After having said this against *Vanity*, I do not intend to apply the same *Censure* to *Pride*, well placed, and rightly defined. It is an *ambiguous Word*; one kind of it is as much a *Vertue*, as the other is a *Vice*: But we are naturally so apt to chuse the *worst*, that it is become dangerous to commend the *best* side of it. A Woman is not to be proud of her fine Gown; nor when she hath less Wit than her Neighbours, to comfort her self that

that she hath more Lace. Some Ladies put so much weight upon *Ornaments*, that if one could see into their Hearts, it would be found, that even the Thoughts of *Death* are made less heavy to them by the Contemplation of their being *laid out* in State, and *honourably attended* to the *Grave*. One may come a good deal short of such an *Extream*, and yet still be sufficiently *Impertinent*, by setting a wrong Value upon things which ought to be used with more indifference. A Lady must not appear solicitous to ingross *Respect* to her self, but be content with a reasonable *Distribution*, and allow it to others, that she

H 3 may

100. *Advice to a Daughter.*

may have it returned to her. She is not to be troublesome to her  
wife, nor distinguish her self  
by being too *delicate*, as if or-  
dinary things were too *coarse*  
for her; this is an *unmanner-  
ly* and *offensive* Pride, and  
where it is practised, deser-  
veth to be mortified, of  
which it seldom faileth. She  
is not to lean too much upon  
her *Quality*, much less to de-  
spise those who are below it.  
Some make *Quality* an *Idol*,  
and then their *Reason* must  
fall down and worship it;  
they would have the World  
think, that no amends can  
ever be made for the want of  
a great *Title*, or ancient *Coat  
of Arms*: They imagine, that  
with these *Advantages* they

stand

stand upon the *bigger Ground*, which maketh them look down upon *Merit* and *Vertue*, as things inferiour to them. This Mistake is not only *senceless*, but *criminal* too, in putting a greater Price upon that which is a piece of *good Luck*, than upon things which are *valuable* in themselves. *Laughing* is not enough for such a *Folly*; it must be *severely whipped*, as it justly deserves. It will be confessed, there are frequent *Temptations* given by *pert Upstarts* to be *angry*, and by that to have our *Judgment* corrupted in these Cases; but they are to be *refisted*, and the utmost that is to be allowed, is, when those of a *new Edition* will for-

forget themselves, so as either to brag of their *weak side*, or to endeavour to hide their *Meanness* by their *Insolence*; to cure them by a little seasonable *Raillery*, a little *Sharpness* well placed, without dwelling too long upon it. These and many other kinds of *Pride* are to be avoided. That which is to be recommended to you, is, an *Emulation* to raise your self to a *Character*, by which you may be distinguished, an *Eagerness* for precedence in *Vertue*, and all such other things as may gain you a greater share in the good Opinion of the World. *Esteem* to *Vertue* is like a *cherishing Air* to *Plants* and *Flowers*, which maketh

maketh them blow and prosper ; and for that reason it may be allowed to be in some degree the *Cause* as well as the *Reward* of it. That *Pride* which leadeth to a *good End*, cannot be a *Vice*, since it is the beginning of a *Vertue* ; and to be pleased with just *Applause*, is so far from being a *Fault*, that it would be an *ill Symptom* in a *Woman*, who should not place the greatest part of her *Satisfaction* in it. *Humility* is no doubt a great *Vertue* ; but it ceaseth to be so, when it is afraid to scorn an *ill thing*. Against *Vice* and *Folly* it is becoming your *Sex* to be *haughty* ; but you must not carry the *Contempt* of *things* to *Arrogance* towards *Persons*.

Persons, and it must be done with fitting *Distinctions*; else it may be *Inconvenient* by being unseasonable. A *Pride* that raiseth a little *Anger* to be out-done in any thing that is good, will have so good an *Effect*, that it is very hard to allow it to be a Fault. It is no easie matter to carry even between these differing kinds so described; but remember, that it is safer for a *Woman* to be thought too proud, than too familiar.

**DIVER-**

## DIVERSIONS.

THE last thing I shall recommend to you, is a wise and safe method of using *Diversions*; to be too eager in the pursuit of pleasure whilst you are *Young*, is dangerous; to catch at it in riper *Years*, is grasping a shadow that will not be held; besides, that by being less natural it groweth to be indecent; *Diversions* are the most properly to be applied, to ease and relieve those who are *Oppressed*, by being too much *Employed*; those that are *Idle* have

have no need of them, and yet they above all others give themselves up to them. To unbend our *Thoughts*, when they are too much stretched by our Cares, is not more natural than it is necessary, but to turn our whole Life into a *Holy-day*, is not only ridiculous, but destroyeth pleasure instead of *promoting* it; the *Mind* like the *Body* is tired by being always in one Posture, too serious breaketh it, and too diverting looseneth it: It is *Variety* that giveth the *Relish*, so that *Diversions* too frequently reaped, grow first to be indifferent, and at last tedious; whilst they are well chosen and well timed, they are never to be blamed; but when

when they are used to an Excess, though very *Innocent* at first, they often grow to be *Criminal*, and never fail to be *Impertinent* : Some Ladies are bespoken for Merry Meetings, as *Bessus* was for Duels ; they are ingaged in a Circle of *Idleness*, where they turn round for the whole Year, without the *Interruption* of a serious hour ; they know all the Players Names, &c are *Intimately* acquainted with all the Booths in *Bartholomew Fair* ; no Souldier is more *Obedient* to the sound of his Captain's *Trumpet*, than they are to that which summoneth them either to a *Puppet-Play* or a *Monster* ; the Spring that bringeth out *Flies*, and *Fools* maketh them *Inhabitants*

Inhabitants in *Hide-Park* ; in the Winter they are an Incumbrance to the *Play-House*, and the Ballast of the *Drawing-Room* ; the Streets all this while are so weary of these daily Faces, that *Mens Eyes* are over-laid with them ; the *feast* is glutted with fine things as the *Stomach* with sweet ones ; and when a fair *Lady* will give too much of her self to the *World*, she groweth lassious, and oppresseth instead of pleasing.

These *Jolly Ladies* do so continually seek *Diversion*, that in a little time they grow into a *feast*, yet are unwilling to remember, that if they were seldom seen they would not be so often *laughed at* ;  
besides,

besides, they make themselves *Cheap*, than which there can not be an *unkinder word* bestowed upon your Sex. To play sometimes, to entertain *Company*, or to *divert* your self, is not to be disallowed, but to do it so often as to be called a *Gamester*, is to be avoided, next to the things that are most *Criminal*. It hath Consequences of several kinds not to be indured ; it will ingage you into a habit of *Idleness* and *ill hours*, draw you into ill mix'd *Company*, make you neglect your *Civilities* abroad, and your *business* at home, and impose into your *Acquaintance* such as will do you no Credit. To deep Play there will be yet greater *Objections* ; it will give

give Occasion to the World to ask spiteful Questions, how you dare venture to lose, and what means you have to pay such great sums. If you pay exactly, it will be enquired from whence the money cometh ; if you owe, and especially to a Man, you must be so very Civil to him for his forbearance, that it layeth a ground of having it farther improved if the Gentleman is so disposed, who will be thought no unfair Creditor, if where the Estate faileth he seizeth upon the Person ; besides, if a *Lady* could see her own Face upon an ill Game, at a deep Stake, she would certainly forswear any thing that

## DANCING.

that could put her looks under such a *Disadvantage*. How

## DANCING.

**T**O Dance sometimes will not be imputed to you as a fault, but remember that the end of your *Learning* it, was, that you might know the better how to move *gracefully*; it is only an *advantage* so far; when it goeth beyond it, one may call it *excelling* in a *Mistake*, which is no very great *Commendation*: It is better for a *Woman* never to *Dance*, because she hath no skill in it, than to do it too

I often,

My dear Daughter.

often, because she doth it well; the easiest as well as the safest Method of doing it, is in private Companies, as amongst particular Friends, and then carelessly, like a Diversion, rather than with Solemnity, as if it was business, or had any thing in it to deserve a Months preparation by serious Conference with a Dancing-Master.

Much more might be said to all these heads, and many more might be added to them; but I must restrain my thoughts, which are full of my Dear Child, and would overflow into a Volume, which would not be fit for a New-Years-Gift. I will conclude with my warmest Wishes for all

# DANCING.

all that is good to you, that you may live so as to be an Ornament to your Family, and a Pattern to your Sex, that you may be blessed with a Husband that may value, and with Children that may inherit your Virtue; that you may shine in the World by a true Light, and silence Envy by deserving to be esteemed, that Wit and Virtue may both conspire to make you a great Figure; when they are separated, the first is so empty, and the other so faint, that they scarce have right to be commended: May they therefore meet and never part; let them be your Guardian Angels, and be sure never to stray out of the distance of their

your joint-protection: May  
you, for wife, your Character,  
that you may help to make  
the next Age a better thing,  
and have Purity in your  
Debt for the advantage it  
shall receive by your Example: Let me conjure you, My  
Daughter, to comply with this  
kind Ambition of a Father, whose thoughts are so engag'd  
in your behalf, that he reckoneth your Happiness to be  
the greatest part of his own. I

---

**FINIS.**

